

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. XVIII.

Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

DEATH OF MRS. WINSLOW.

A letter dated Jan. 1st, has been received from the Rev. Myron Winslow, Missionary in Ceylon, communicating to her mother and friends the afflictive intelligence of the death of his wife, Mrs. Harriet L. Winslow. The letter containing this painful intelligence, was received by her mother, Mrs. Lathrop, just as she had parted with a second daughter. Mrs. Hutchings, who sailed from Boston on the 1st inst. to join the Mission vacated by the removal of her sister.

"My ever dear and beloved Mother,—The Lord has often come very near unto you, and removed one after another of your earthly comforts, until, perhaps, you feel that you are almost desolate, and that the sources of consolation below are nearly dried up; but has not heavenly consolation descended into your soul in proportion as creature comforts have failed? I doubt not this has been the case, and that if still a pilgrim below, you are still able to say, 'it is good for me that I have been afflicted.' How trying, in your widowed state, to look upon our dear Charles, only when nature was failing, or when laid out for the tomb. After all your hopes and expectations of clasping often to your arms the first born of your beloved Harriet, and of seeing your eldest daughter in her eldest son, how trying the disappointment! Yet you could say it is well, for the Lord hath done it; and what Providence is there, however trying, however it may wither and blast our hopes and scathe our very hearts, concerning which, as the will of God, we cannot say, 'it is well'—yet, alas! we are weak, and unless supported from on high, there are dispensations of Providence which we cannot bear. We sink beneath great waters. Such an affliction has come upon me, and such, my dearly beloved mother, has come upon you. We are mutually and most deeply afflicted, for your and my beloved is gone. Yes, the wife of my youth, the partner of all my joys and sorrows, the mother of my three now motherless children, is gone. That tender, that most affectionate heart, has ceased to beat, and all her anxious cares concerning those whom she loved as her own soul, are over. She has passed the Jordan, and is, I doubt not, in the Heavenly Canaan—there rejoicing with joy unspeakable and full of

glory. She is now in that world of 'spirits bright,' where no sin or sorrow can enter. My dear afflicted mother, do not mourn, but rejoice. Out too dear Harriet is with her Savior, whom she loved better than all, though she loved us much."

She attended public worship, both morning and afternoon on Sabbath, though scarcely able; and after evening prayer in the family taught her three surviving daughters their hymns and lessons. Late in the evening she complained of faintness and distress in her breast. Dr. Scudder was called and spent the remainder of the night with her, but early on the following morning she fell asleep in the Lord.

"Her time," says Mr. W., "had come, and there is no man that hath power over the spirit to retain the spirit," and why should we if we could? We sung at the funeral, which took place at five, P. M. the hymn, "Why should we mourn departing friends," &c. and at the grave, "Unveil thy bosom, faithful tomb," &c. and believe we all felt that the sentiments expressed our feelings and hopes. The brethren and sisters were all present, besides other friends. Her mortal remains were deposited in the church by the side of our dear George; thus was one babe by the side, and one in the arms of the loving mother, and the spirits of six, are I fully believe, with her before the throne. Oh! how she loved them, how assured was she of their final salvation. She was indeed a precious mother, as well as a wife and missionary. The three little girls that remain are with sister Spaulding, who was always a mother to them. Dear children, how thankful I ought to be, that they have one to whom they can so look in the place of the invaluable parent they have lost. Our departed Harriet had been fast ripening for heaven, for the last few months, and especially since we heard of dear Charles' death. Oh! how severe that stroke, but what rich blessings did it bring. It made her cling anew to her Savior. She seemed ever to have new views of what faith in Christ is, and to have new and peculiar evidence of the life of faith in her own soul. On Saturday evening she wrote at some length in her diary, expressing her feelings as to her sudden departure from the world; and on Sabbath noon renewed her covenant with God, a covenant made 25 years ago. This was her finishing work. As she had, no time for preparation, and apparently knew nothing after she became dangerously ill, it is most gratifying and consoling, that she left these last testimonies of her unwavering faith. She had, in all respects, "set her house in order." Every, the least thing was arrang-

ed, and the most particular directions written concerning all in, and about the house, as though she fully anticipated to be thus removed, as in an instant, from all these scenes. I however, did not at all expect, nor was I at all prepared for the shock. Much had I anticipated my own death, but little had I thought "the desire of my eyes would be taken away with a stroke." But it has been done by the hand of a FATHER. I dare not, I cannot murmur. I bless his holy name, that he took my beloved so gently, that she met the enemy disarmed, and without knowing of his approach, for she was prepared; she was saved unnecessary alarm, and met death when she dropped sweetly asleep."

ANOTHER HOME MISSIONARY GONE.

The Rev. *Spencer Clack*, of the Baptist Home Missionary Society, has fallen a victim to the cholera at Palmyra, Missouri. He dictated a letter a few moments before the breath left his body, showing such a remarkable degree of self-possession and Christian fortitude, that we give it to our readers:—

Palmyra, Marion Co., Mo., June 4, 1833.

Dear Brother Going—I am now dying. Since my last communication to you, I have had much affliction in my family—I want you to pay up my full salary for the year out, else my family must suffer. My trust is in the Lord: he is able to strengthen me and uphold me in my dying hour. "Don't give up the ship." You are engaged in a good cause. You will meet with opposition—fear not. I have honestly, faithfully and conscientiously defended the cause—not with the object of making money, for I have sustained pecuniary losses; but for the glory of God and of his cause. Say to all the missionaries to be faithful, and bear hardships as good soldiers of Jesus Christ.—The blood of Jesus his Son cleanseth from all sin.—The mission cause is the cause of God. The Lord loveth a cheerful giver, but he that soweth sparingly shall reap sparingly.

My affectionate regards to the churches at Bloomfield, Bardstown, and Little Union. I am going home to meet brother Norris, and the rest of the brethren. Beware of Campbellism. I have been charged with being a Campbellite: it is without any cause in truth, for I consider it a dangerous heresy.

Tell brother Vardeman I want him to preach my funeral sermon in Palmyra, and expose Campbellism. I want this letter published as my dying testimony to the truth. I am not ashamed, or afraid to vindicate the truth. This letter is made up of scraps. Into the hands of God, I resign my spirit.

SPENCER CLACK.

Brother W. H. Holmes, under date of June 16th, says—"In a few minutes after dictating the foregoing letter, with the most perfect resignation to the will of God, brother Clack breathed his last. Thus has our community, and the missionary cause, lost an efficient and active member. Two days after the death of brother Clack, his wife died, leaving a helpless and destitute family of six small children."

A person must be acquainted with the cholera, says the N. Y. Evangelist, in order to conceive, adequately, the sublimity of such a scene. One such death will do more for missions than many lives.

RELEASE OF THE MISSIONARIES.

The political opponents of Governor Lumpkin complain so loudly of the release of the missionaries that he has been induced to publish a correspondence on the subject, of which the following letter is part:

His Excellency Wilson Lumpkin,

Governor of the State of Georgia.

The undersigned citizens of the State of New York, having bestowed much attention on the proceedings in the case of Samuel A. Worcester and Elizur Butler, and viewing those proceedings as likely to affect the welfare of the other States and the whole Union, feel it their duty to submit to your consideration the result of their reflections on the subject. As this expression of their opinions and wishes, springs from no feelings adverse to Georgia, but on the contrary is prompted solely by a regard to what they sincerely believe to be the true interest of all parties, they flatter themselves you will not deem it either obtrusive or improper.

Permit us then to state that under existing circumstances, we deem it a matter of moment that the prisoners referred to should be set at liberty, without delay, which as we suppose can only be done by discharging them under a pardon emanating from the State authority—and such a pardon we earnestly recommend.

The result of the recent election must render it apparent, that the removal of the Cherokees is deemed expedient by the nation; and under this impression, the undersigned are of opinion that very many persons, who have hitherto counteracted their removal, will now deem it their duty to co-operate in bringing it about; and they have reason to believe and confidently hope, that an influence will be applied to reconcile the tribe to such a result, by those very persons who have hitherto labored to prevent it.

Under such a change of circumstances, the undersigned cannot see any possible advantage in the further confinement of the missionaries. On the contrary, they conceive that since it is apparent that the Indians must be removed, the release of the missionaries may be of use in reconciling the Indians to that measure. For we cannot believe after what has taken place, that the missionaries any more than ourselves, can doubt the expediency of acquiescing in the policy of the General Government, sustained, as it seems to have been, by the decision of the American people. In the present state of this question, and of our public affairs, every cause of irritation should be removed as speedily as possible, and as we sincerely believe that it is in your power by adopting the course suggested, to render an immense service to the Nation, without injuring in the least the interests of your own State, we most respectfully solicit to the subject your early and favorable consideration.

We are, with sincere respect, your most obedient servants.—Eliphalet Nott, W. L. Marcy, R. Hyde Walworth, Greene C. Bronson, Simeon Dewitt, B. T. Welch, B. F. Butler, S. Van Rensselaer, David Southerland, John Savage, Ab. Van Vechten, John Ludlow, William B. Sprague, J. W. Campbell, Wm. Lockwood, Isaac Ferris, H. Bleeker.

Albany, December 17, 1832.

CINCINNATI JOURNAL.—We are happy to learn that the subscription list of this valuable paper has been enlarged more than a thousand during the last year.

Miscellaneous.

THE USEFULNESS OF SUNDAY SCHOOLS.

Through the politeness of the Corresponding Secretary of the American Sunday School Union, We have received a copy of a sermon preached in St. Andrew's church, Philadelphia, May 20th, 1833, by J. P. K. Henshaw, D. D. rector of St. Peter's church, Baltimore.—We would gladly give the whole of this admirable sermon to our readers, but have room only for a few extracts.

No power on earth can release parents from the obligations solemnly imposed on them by Divine authority. And they incur a tremendous guilt, for which they will be held answerable at the last day, who neglect the spiritual interests of their offspring, and fail to point out to them the path of holiness and heaven. Christian parents, however, who "travail in birth for their children till Christ be formed in them," the hope of glory, so far from considering the Sunday School as easing them of a burden which God and nature have connected with the relation they sustain, will regard it only as an auxiliary to them in the good work domestic discipline and instruction. They consider it only as supplying their "lack of service"—following out with a great minuteness and fullness than their time or avocations will admit, the system of religious education which they approve of—and giving additional vividness and power to the good impressions produced at the fireside, or the domestic altar. It may fairly be presumed, therefore, that every Christian parent will be a friend of the Sunday School; and so far from considering it as exempting him from his parental obligations, will be stimulated to greater diligence in the discharge of them, and be thankful to God for any aid it may afford him in the important work of leading his children to the knowledge of Christ, and training them up for eternal glory. Go through the land, and where will you find the brightest examples of zeal and fidelity in domestic worship, discipline, and instruction? Is it among those who are inimical or indifferent to Sunday schools—or in those habitations whose masters approve of them, and whose youthful inmates enjoy the benefit of their nursing care? No man of observation will hesitate a moment in giving such a reply as will prove a death blow to the objection we have noticed.

But it is a peculiar excellence of the Sunday school, that, as to its original design and actual operation, it performs the duty of a Christian parent for those multitudes of children who are doomed to encounter the evils of spiritual orphanage.

Take an example of their beneficial influence in the case of one poor boy. He was brought into the world under circumstances of infamy; his birth-place a miserable hovel; his only natural protector, a degraded woman destitute of maternal affection, who viewed him only as a living witness of her guilt—an aggravation of her sorrows. His infant limbs were half covered with filthy rags: his first lessons were those of vice: his earliest accents those of profanity and sin. The daily witness of drunkenness and profligacy during his childish years, and unblest with any counteracting restraints, there was every reason to believe that he would soon acquire the manners of a

brute, and the spirit of a fiend. There was a moral certainty, that, without some merciful interposition, he would be trained up to beggary and crime in this world, and for perdition in the next. But, thanks be to God! one did mercifully interpose in his behalf. The teacher of a Sunday school entered that abode of wretchedness and vice, looked upon that poor neglected child, under the influence of the compassionate spirit which dwelt in Him who came to seek and to save that which was lost, and resolved to attempt his deliverance from ruin. The mother, without any view perhaps, to the benefit of her offspring, but solely to be freed from trouble, yielded to the request of her benevolent visitor, and the child was introduced to the Sabbath school. How novel and strange was the scene which then surrounded him! He heard for the first time the name of Jesus and the voice of prayer! He was impatient of the restraints imposed upon him like the savage when first subjected to the forms and habits of civilized society. But he saw contentment and happiness pictured in the countenances of the children around him. The tones of affection and kindness, such as he had never heard before, which fell from his teacher's lips, subdued and softened his spirit; and he could not but yield to the solicitations of one who seemed anxious to make him happy.—Again and again did he visit the hallowed scene to which he had been so unexpectedly introduced, till his chief pleasure during the week consisted in reflecting upon the exercises of the past, and anticipating the instructions of the coming Sabbath. New faculties seemed to have been awakened within him. He was brought, as it were, into a new world—placed under the influence of new sympathies—and had access to sources of enjoyment of which previously he could form no conception. His mind was continually expanding by the acquisition of useful knowledge, and his heart became gradually but permanently impressed by religious truth. Through the kind offices of his Christian instructor, he was trained up to an honest and useful calling. The eye of the devoted teacher followed that pupil through the dangerous season of youth, and saw him in manhood discharging the functions of a respectable citizen, and a useful member of the church of God. He saw him regulated by Christian principle in the performance of the duties of life, and sustained by Christian comforts under its afflictions, till, in the enjoyment of faith and hope, he rested from his earthly labours.

In the case of that individual, how blessed were the effects of Sunday School instruction? It made in his character and condition all the difference between barbarism and civilization, ignorance and knowledge, vice and virtue, infamy and respectability, hell and heaven!

After pointing out the beneficial influence of Sunday Schools upon the Teachers, upon society at large, and upon the church, the author adds,

The eulogy of this system is written in the living characters upon the face of Christendom. Every pious heart bears testimony to its excellence. Every virtuous tongue proclaims its praise. It has gathered its glory in every land. It is identified with the cause of the gospel, and the best interests of the world. And while earth continues to be the scene of its beneficent operations, heaven is being filled with the fruits of them.

Do we desire to receive a more vivid impression of the usefulness of this system? Let us then for one moment reflect on what would be the probable consequences of its abolition. Suppose that all the Sunday Schools should be blotted from existence, how fearful, beyond description, would be the change in the moral condition and prospects of our race? It would roll back the history of the world for half a century, and erase from its pages a record of the noblest exploits which have been achieved by faith and love since the apostolic age. It would restore the spirit of apathy, formality, and death, which rested like an incubus upon the bosom of the church—crushing her vitals, and almost stopping her breath—before that glorious revival of godliness which gave birth to this and its kindred institutions. It would revive the age of darkness. We cannot say, indeed, that it would blot out the sun of righteousness; for that would continue to exist and shine forth in all its brightness; but the church, which, like the moon, shines with borrowed light, would soon become dim and unable to reflect his lustre—and the lesser luminaries of the spiritual firmament would be extinguished, leaving the world to all the horrors of starless midnight! To shut the Sunday Schools would be to dry up so many fountains of refreshing waters, and abandon the earth to moral sterility and desolation. Soon our theological seminaries would be deserted, for there would be no candidates for the sacred office. Our Bible and tract presses would be stopped for want of employment; and our foreign missionaries called home for want of support. The angel now flying through the midst of heaven, having the everlasting gospel to preach to every nation, would be arrested in his course. In process of time, the temples of the living God would be converted into habitations for the beasts of the earth or the fowls of the air, and inhabitants of Christendom itself be perishing for lack of knowledge.—To break up this system, intimately connected as it is with all the operations of the church in the present age, would eventually but a stop to every wheel in the grand machinery of Christian benevolence. It would be to remove one of the most formidable barriers to the progress of ignorance and vice: and many generations would not pass away, before anarchy and despotism, infidelity and superstition, overflowing their present boundaries like torrents of burning lava, would pour a tide of desolation over the fairest portions of the globe—sweeping away by its resistless force all that is venerable in religion—all that is precious in civilization—all that is lovely in the institutions of social life.

If the benefits of the Sunday School system are so unspeakably great, and the evils to be apprehended from its abolition or decline so infinitely tremendous, how powerful are its claims upon the charity and prayers of all the servants of God, and the friends of man! It is for those who sustain this character, to say, whether its energies shall be multiplied, and its march be onward, till its full victories are achieved by the accomplishment of the prophecy in the text, *all thy children shall be taught the Lord.*

I say it belongs to Christians to decide whether the light of truth shall continue to extend its sway upon earth, or whether darkness shall again be permitted to contest its dominion—because there is no uncertainty as to the divine purpose in relation to it. *God will*

have all men to be saved and come to the knowledge of the truth—and has given a commandment to his church to *go into all the world and preach the Gospel to every creature.* If, then, the progress of the gospel shall at any time be impeded, or or if it creeps with a feeble and sluggish pace on its pathway through the world, the fault lies not in any want of amplitude in its provisions, or any withholding of the gracious influence which is necessary to its success; but must be ascribed entirely to the unbelief, or avarice, or indolence of the church. It is for Christians, on whom God has imposed the responsibility, to decide whether the river of life and salvation shall henceforth flow in a broader and deeper channel, or whether it shall be confined to its present limits—or perhaps creep along with a diminishing stream.

What then is your decision, my Christian brethren, in reference to that branch of evangelical effort which has been presented to our view this evening? Your answer has been already given, in the fervent petitions that have ascended to the throne of grace, *thy kingdom come, and thy will be done on earth as it is in heaven! Let the people praise thee O God, yea, let all the people praise thee! Let thy way be known upon earth; thy saving health among all nations!*

The managers and friends of the American Sunday School Union, so far from reposing upon their laurels, will press onward to new conquests. Their past success will serve only as an incentive to future exertion. May every kindred institution in the land, not in the spirit of unholy strife, but in the spirit of the Lord Jesus, seek to emulate your zeal, and, if possible, to surpass your labors! May the zeal, and liberality, and exertions of God's people of every name, continually increase, till every village on our mountains, and every hamlet in our valleys—throughout the length and breadth of our extensive country, shall be blessed with the hallowing influence of a Sunday school!

THE CHARLESTON DAILY PRESS.

It is with sincere pleasure we notice, in all the daily papers of the city, that subjects of a religious nature are uniformly treated with respect. Their conductors appear studiously to avoid, not only in their Editorial remarks, but in their selections, every thing which could be construed even into an oblique attack upon the feelings and principles which Christianity inculcates. Nor do they hesitate, when occasion requires, to bear their unequivocal testimony in behalf of those benevolent and religious associations which are the glory of the age. As a specimen, we select the following Editorial from the last Thursday's Courier.—*Charleston Obs.*

"We have received the first number of a semi-monthly sheet, published in New Haven, Connecticut, entitled '*Priestcraft Exposed*,' with a request to publish its prospectus. This request we cannot comply with, and we now only notice the production itself, to give it our unqualified reprobation. We cannot but express our regret that the land of steady habits should have given birth to such a discreditable bantling. Under the pretext of exposing and putting down priestcraft, from which it imagines some undefinable danger that threatens to lay 'our glorious fabric [of freedom] in ruins,' it makes a bold and unblushing attack on religion herself, de-

nouncing with bitter and heartless malignity every noble and benevolent enterprise that has for its object the moral and religious information of mankind. The missionary, who under the inspiration of a holy enthusiasm and elevated philanthropy, cheerfully quits the home of his affections and the land of civilization and refinement, and mailed in the armour of righteousness only fearlessly encounters privation and peril of every description, to bear the glad tidings of salvation, and spread the gospel of peace and the light of knowledge among the benighted heathen, is painted as a hideous monster of fraud, avarice and lust—the Bible Society, bearing on its bright record of membership, the proudest names of Europe and America, at once a noble monument of Christian benevolence, and enlightened zeal for the welfare of man, and an efficient instrument for christianizing and civilizing the world and calling in all the ends of the earth to the worship of the true God, is held up to censure and made the subject of senseless reproach. Tract Societies, that noiseless dispense their little messengers of good, and bring home to the bosoms and consciences of men divine truth, in a manner, at once the most striking and salutary, are ridiculed as “flooding the country with spiritual nonsense”—and Temperance Societies, which have already arrested the juggernaut march of intemperance, and saved innumerable victims from voluntary immolation at the shrine of the monster, come in for their share of vilification and abuse. Yes! all these noble and benevolent institutions, having for their object the best interests of the human race are denounced and ridiculed as “humbugs,” by a paper which professes friendship to religion and the Bible, and enmity only to hypocrisy and Priestcraft. We trust that the appeal which it makes to “the citizens of this proud republic,” for patronage and support, will be met with an ample return of scorn and indignation. We trust that the American people, blessed as they are with constitutions and governments that amply secure religious toleration and the rights of conscience, and endowed as they are with the light and power of knowledge, as formidable to religious as political tyranny, will regard as an insult to their understandings and laugh to scorn, any attempt to descry danger to their liberties in the diffusion of the gospel, and to alarm their fears, about an impossible union of church and state, to be effected by a clergy who owe their stations to popular choice, in its widest and most untrammelled freedom. The conductors of the Journal in question, may have deluded themselves into the belief, that they have engaged in the meritorious task of withdrawing the mask, and exposing the cant of hypocrisy, but they may rest assured that they have but exhibited a wanton spirit of irreligion, and fallen into the cant of folly.

The Monmouth, (N. J.) Enquirer, says, “Some fifty years ago, a poor Irishman emigrated to this country, and settled in the county of Middlesex, in this state, in a little shantee, to which were attached some half-dozen acres of light land; whilst located there he became the father of several children, and among the rest of the present John McLean, now one of the Judges of the Supreme Court of the United States.”

BOWDOIN COLLEGE.—Judge Story's Opinion.—Some of the main points decided, and the results of this Opinion, are,

1. The Act of March 31, 1832, is unconstitutional and void, and President Allen is still, *de jure*, in office, as President of Bowdoin College.

2. The Act of March 19, 1821, providing for the increase of the number of the two Boards, &c. is also unconstitutional and void.

3. The Act of separation, making the college wholly independent of the Legislature, has never been altered by agreement of the two states. Consequently neither the Legislature of Massachusetts nor of Maine has any authority even to alter any of the powers of the two Boards of Trustees and overseers.

4. The College is placed back under the charter of 1794, excepting that Massachusetts has relinquished in the college its right of changing and annulling the powers of the Boards.

President Allen met the students and officers of College in the Chapel on Saturday morning, read to them the opinion of Judge Story, made to them an address, and entered again upon the Presidential duties, after a vacation of nearly two years. He was welcomed by a display of flags from various parts of the college, and after the address, there was “a simultaneous burst of applause from the students.” The seniors also sent to the President an address, respectfully welcoming his return, &c. The professors readily resigned the Presidential duties to President Allen. The young gentlemen have requested for publication, a copy of the address, which they denominate ‘very eloquent and highly satisfactory.’

Portland Mirror.

FACTS.

It is a fact that some of the best and most devoted men in the land were early engaged in the Colonization enterprise; such as Finley, Thornton, Mills, Caldwell, Ashmun, Bacon, Lot Carey, Sessions, Skinner, Holton, &c. “These all died in the faith” of the ultimate success of the enterprise.

It is a fact, that the territory for the Colony was purchased by fair treaty, and that any amount of additional territory can now be purchased for future settlements.

It is a fact, that the Colony at Liberia has not, since its foundation in 1822, suffered so much in point of sickness and other adversities, as the Colony at Plymouth did in six months—no not so much by ten times.

It is a fact, that Monrovia is now as healthy as any city on the Atlantic seaboard.

It is a fact that the slave trade was once carried on, to the shame of man and the indignation of heaven, at the very spot where the colony is now situated, five thousand slaves having been annually exported from the rendezvous; but now the black banner of the piratical slave-trader cowers at the sight of the American eagle on the summit of Cape Monserado, and disappears in confusion.

It is a fact, that one hundred thousand Europeans in a single year dissolved the tender ties of home and country, and upon their own private resources emigrated to this land of the free to lay their bones among us.—What difficulty, then, but that which is created by a weak, an unbelieving, or a hostile mind, can there be in one hundred and twenty thousand Africans (double the annual increase) returning to their fatherland, even on their own private resources?

It is a fact, that fifteen millions of unoffending Africans have been torn away from their native country by avarice and cruelty. Cannot the generosity and kind-

ness of a Christian nation carry back two millions, the whole number of the slaves.

It is a fact, that the Colonization cause tends to gradual emancipation. 1. By making the whole nation talk more about slavery than it ever did before, and if such an "accursed thing" is the topic of conversation, it must be reprobated, and public sentiment will daily gather strength against the evil until it is overthrown. 2. Liberty is on the march all over the world. The friends of Colonization use this fact against slavery. 3. The spectacle of a republic of free blacks on the coast of Africa, making their own laws, and administering justice among themselves, the sovereigns of the soil, and the regulators of their own commerce, must react with irresistible force upon the country from which they originally emigrated. 4. Those States, Virginia and Kentucky for example, which are now struggling for universal emancipation, are Colonization states, i. e. ardent supporters of the scheme. 5. Those States, South Carolina for example, which, as a matter of principle, advocate the perpetuity of slavery, are opposed to the Colonization Society. 6. Those individuals at the South who dislike slavery, and are contending for emancipation, support the Society. 7. By removing the free colored population from the presence of the slaves, the former, while they are furnished themselves with employment, are prevented from tempting the latter to idleness, insubordination, and insurrection, and the slaves are thus saved the distress of a more rigorous bondage, consequent on rebellion.

It is a fact, that the Colonists are actively engaged in trade, (in such articles as dyewoods, ivory, hides, gold, palm oil, rice, &c.) and that the nett profits on wood and ivory in 1826, were \$30,786—that in 1831 forty-six vessels visited the Colony; and the exports for the year ending April, 1832, were \$120,000, while the imports were \$80,000. Yet the Society had expended, from its organization up to that time, only about \$150,000.

It is a fact, that about one thousand emancipated slaves are now enjoying the sweets of liberty and the protection of law in the Colony, while there is a distinct flourishing village of some hundreds of recaptured Africans, called New Georgia.

It is a fact, that schools are established, competent to instruct all the children in the Colony,—that divine service is attended three times on the Sabbath, and on Thursday and Friday evenings, and that decorum and order universally prevail.

It is a fact, that the Legislatures of fourteen States and nearly all the ecclesiastical bodies in the United States, have passed resolutions approving the objects of the Society.

It is a fact, that the people of New England owe an incalculable debt to the African race, and that an opportunity is now offered to repay that debt.

It is a fact, that the Parent Society has numerous applications from various quarters for assistance in emigrating to Liberia. And that it could now advantageously spend two hundred thousand dollars in fitting out expeditions to the Colony, while its Treasury is exhausted. Will not the friends of humanity and religion lend us a helping hand?—*Bost. Rec.*

PRAYER.

From the Natural History of Enthusiasm.

But there are devotional exercises which though they assume the style and phrases of prayer, have no other object than to attain the immediate pleasures of excitement. The devotee is not in truth a petitioner, for his prayers terminate in themselves; and if he reaches the expected pitch of transient emotion, he desires nothing more. This appetite for feverish agitations naturally prompts a quest of whatever is ex-

orbitant in expression or sentiment, and as naturally inspires a dread of all those subjects of meditation which tend to abate the pulse of the moral system.—If the language of humiliation is at all admitted into the enthusiast's devotion, it must be so pointed with extravagance, and so blown out with exaggerations, that it serves much more to tickle the fancy than to affect the heart; it is a burlesque of penitence, very proper to amuse a mind that is destitute of real contrition. That such artificial humiliations do not spring from the sorrow of repentance, is proved by their bringing with them no lowliness of temper. Genuine humility would shake the whole towering structure of this enthusiastic pietism; and, therefore, in the place of Christian humbleness of mind, there are cherished certain ineffable notions of self annihilation and self renunciation, and we know not what other attempts at metaphysical suicide. If you receive an enthusiast's description of himself, he has become in his own esteem, by continued force of divine contemplation, infinitely less than an atom—a very negative quality—an incalculable fraction of positive entity: meanwhile the whole of his deportment betrays the sensitiveness of self importance, ample enough for a god.

EMANCIPATION.

The duty of emancipating the slaves of our country will be one so pleasing, carrying with it such a rich reward to the heart, that we expect it will resemble a glorious enthusiasm, catching and spreading from county to county and state to state.

The agent of the Maryland Colonization Society, in a late tour through that state in getting an expedition ready for Liberia, found emancipation quite the rage. He says:

It will no doubt be gratifying to the friends of Colonization generally to learn, that, in this expedition, there are thirty five emancipated slave, whose recent owners expressed to me a high degree of satisfaction in giving them their liberty under circumstances so entirely favorable to their future prosperity.

The first instance of this voluntary surrender, occurred in Snow Hill, Worcester Co. After having delivered an address to the colored people in the presence of a large company of whites, I was met at the altar of the church by many of the former who came forward to receive a small pamphlet, called "News from Africa," published by order of the Maryland State Managers, for gratuitous distribution among the free blacks. A comely, well dressed, thoughtful, and intelligent looking man asked me for a book. While in the act of handing him one, I asked him if he was free. His reply was, No sir. His master, Mr. John Sturges, jr. (then unknown to me,) was standing by, and immediately said, "Shadrach you, are free from this night." Wonder, mingled with an apparent degree of doubt, held Shadrach in momentary suspense. His master observing it said, "Shadrach, I say again you are from this moment as free as I am." It was an affecting scene, and one which I never will forget. Shadrach is now on his passage to Liberia.

EARLY TEMPERANCE EFFORTS.

The call of the State Temperance Society, for any information concerning early efforts in promoting temperance, will doubtless result in furnishing the public

with some interesting accounts of efforts otherwise unknown. A Mr. Mitchell, writing from Illinois, states in the last Recorder, that he brought the subject of entire abstinence before the Quarterly Methodist Conference in Virginia, as early as 1797, and that they unanimously adopted the following resolution: "That we, the members of this Conference, do pledge our honor as men, and our word as Christians, not only to abandon entirely the use of ardent spirits ourselves except as a medicine, but also to use our influence to induce others to do the same." It will be observed that here is the very spirit of the modern pledge, and the obligation has a more solemn form. This veteran Temperance agent says "he has built three dwelling houses, several barns and other buildings, and reaped forty harvests, without one drop of ardent spirits." Farmers, mechanics, mark what can be done when a man has a mind to work.

THE CHEROKEES.—We have this morning received a letter from a Cherokee Indian, dated New Echota, June 21st, from which we make the following extract.

"The Cherokees will make a strong effort at the next Congress for a definite adjustment of the stupendous robbery of our property by the State of Georgia; and it is intended to present to the American people, the manner in which this property has been gambled off by the state. Hitherto words have had but comparatively little effect on the public mind when we have been detailing the darkest crime ever perpetrated upon an unoffending people."—*Com. Adv.*

Fourth's Department.



"Remember now thy Creator in the days of thy youth."

From the Sunday School Journal.

LETTER TO SABBATH SCHOOL CHILDREN. Wethersfield, Conn. June 13, 1833.

My Dear Young Friends,—When I wrote you before I told you about the youngest person here in prison, who had been to Sabbath school, and had a good education. In this letter, I will tell you something about the oldest man in the prison, who has never been to a Sabbath School, and does not know his letters. This man is thought to be about one hundred and fifteen years old. His skin is as black as jet. He was born in Africa.—We call his name Guinea. He has been so wicked, that he has been kept already more than twenty years in prison, and he must stay as long as he lives. The hair upon his head has turned white.

On both his cheeks are scars, caused by gashes, which were cut on purpose, when he was young. He says it is the custom in the country where he came from, to cut the cheeks of the children to make them more beautiful!

When Guinea opens his mouth he shows a beautiful set of teeth. Not one in front is wanting; not one has begun to decay. When he walks, he moves with a tot-

tering step, his knees bend inwards, and almost strike together.

I have told you how the oldest man in prison looks. Now let me tell you how he talks. He has a pleasant voice; his eyes, his lips and his hands, all help his voice to let one know what he means, when he speaks. He remembers what he heard and saw when he was young, much better than any thing which has taken place since he has been old. He likes to talk about Africa. 'Tis a pleasant country, he says. The people there, when they don't get angry and fight, are very kind. They do not know much about God. If I should go to his country, to teach the poor people about God, he thinks they would run away from me and not hear. His own words are, "You go there, they run. They no know you, you got pale face. They 'fraid pale faces."

When young, Guinea was taken prisoner by men of his own color, carried to the sea coast, and sold as a slave to white men. The white men put him, with many others of his color, in a large ship. For a long time he thought the white men were going to eat them.—He could not think what else could be done with so many.

When he arrived in America, he was taken to Middletown in Connecticut. At this time he had never seen any snow or ice. One day, about the beginning of winter, the Connecticut river was froze over. This gave Guinea great concern. He ran to his master and said that "the river was lost." His master told him the river was not lost, but would return again in the spring. So all winter Guinea kept watching the river, and in the spring, sure enough, as his master had said, the river came back again. I asked him one day why he had never learned to read? His reply was, "Massa no let me. Massa say Guinea know quite too much already."

Sometimes I have thoughts about this old man which make me feel serious. If I write some of these thoughts you will feel serious too. This man has a soul. He is a sinner, and will soon live in eternity. He does not show signs of being a Christian. His heart is hard. Conscience, which sometimes stings so in the bosom of Sabbath school children, when they do wrong, this conscience, in this aged man seems to be seared. He does not know much and cannot be made to know much about religion. O, my young friends, had he, when a boy, been blessed like some of you, how unlike what he is he might have been! But poor old man, when a youth he had no parents to pray for him, no school to go to. No fond mother gave him good advice; no Sabbath school Teacher tried to lead him to the Saviour. For more than a hundred years he has been in ignorance, a slave or a prisoner. And now soon he must die. When he is about to go the way of all the earth, there will be no one near to call him husband, or brother or son. Still, my young friends, I do not ask you to weep for this man. Your tears can do him no good. But if you have not repented of your own sins, and turned to the Lord, I do ask you to weep for yourselves. Unless you give your heart to the Lord, who made you, you cannot be happy. It is your duty and safety, now to choose the Lord for your portion. You may die while you are young. If you live till you are old, you will remember best what took place when you were young. Can it give you pleasure, when you are old, to think that the bright days of your youth were spent in sin? Believe me, my dear young friends, if you run the risk of living till you are old without religion, your minds will have become so weak, your heart so hard, and your wicked habits so formed, that it is nearly certain, you will not be among those good and happy scholars who enter the kingdom of heaven. I am your friend,

G. BAKER.

Chaplain of Conn. State Prison.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JULY 27, 1833.

THE BIBLE FOR FOREIGN DISTRIBUTION.

The Oneida (N. Y.) Bible Society, has pledged itself to raise FOUR THOUSAND DOLLARS, to aid the American Bible Society in distributing the Bible in foreign lands; and the Connecticut Bible Society has also pledged THREE THOUSAND DOLLARS for the same object. Other societies in different parts of the country are coming up to the work, and this and the Sabbath school enterprise for the Southern states, we trust will awaken the energies of the church to such a degree, as will be felt in all other departments of Christian benevolence. It is in this light that we regard the great enterprises of the day as of such vast importance; and though great good may be effected in advancing the particular objects which excite our efforts, (whether it be the Bible, or Missionary, or Sabbath School undertakings,) yet all this we regard as comparatively of small account, contrasted with the effect of rousing the church to action, and imparting an influence to be felt throughout the whole sphere of Christian duty.

The attempt to supply the world with the Bible, strikes one as a bold, perhaps a rash undertaking. But why should it so? Have we not already undertaken (though no definite resolution to that effect has been formed,) to supply the world with missions? And are we not even now sending them to every country where there is an opening to receive them? The Bible Society contemplates nothing more than this; to send the Bible to every land where God in his providence opens the way for it; and while countries of this description, of vast extent and population, are opening every year, and inviting, and in some cases entreating us to send them the bread of life, and make them acquainted with the knowledge of God, shall we content ourselves in indolence, and tell them to be warmed and fed, without extending our hand and making an energetic effort to help them? We trust the American churches, and the churches of Connecticut, and of New England will answer, "No," and put forth an effort accordingly.

MORAVIAN MISSIONS.

It is just about a century since that devoted people, the Moravians, engaged in the work of foreign missions. Their first mission appears to have been to the Danish West Indies, in 1732, and the next to Greenland, in 1733. Here it was (in Greenland) that they labored ten years, endeavoring to teach the natives the being and character of God, and the duties which they owed to him and to each other—but all in vain, till they (accidentally as it were) discovered the power of the GOSPEL in subduing stony hearts, and bringing the heathen to the knowledge and belief of the truth. This discovery—by no means an original one—has exceeded in importance all others which have ever been made in the history of Christian missions, and in proportion as it has been practically understood by missionaries, so has their success been found, since that period, in all parts of the world. The next year, 1734, the Moravians established a mission in North America; the year following in South

America; and the next year, 1736, in South Africa.—This was one year previous to the first appearance of the society in England, 1737. We learn now that they have in different parts of the world, 42 stations and 211 missionaries. The number of conversions reported at all their stations since the commencement of their missionary labors, is 43,620. Had all other denominations of evangelical Christians been as devoted to the spiritual interests of a dying world as the Moravians have been, we should now look upon brighter prospects, and see Christianity established in many places where now is found only darkness and idolatry.

NEW LAW IN CONNECTICUT.

An act in addition to an act entitled an act for the assessment of taxes.

Be it enacted by the Senate and House of Representatives, in General Assembly convened, That so much of the third section of said act as exempts ministers of the gospel of all denominations, during the time of their ministry, instructors of colleges and incorporated academies, from the poll tax, be, and the same is hereby repealed. Approved June 5, 1833.

Public sentiment appears to be making in favor of abrogating all laws which exclude the clergy from the rights and duties of common citizenship. It is well, we think, while opposition to religion is manifesting itself more and more openly, to take away every shadow of pretense against it, and to place the clergy, as nearly as possible, in relation to their civil rights, on an equal footing with their fellow citizens. This, in our view, will better promote the interests of religion, than any legislative enactments which recognize the clergy as a separate order of men.

What will become of Massachusetts?

In no part of our country, at the present time, is the church more needed than in Massachusetts, becoming torn and distracted by the wild fanaticism introduced by the advocates for "new measures" in other communions; and sinking into cheerless indifference to divine truth, through the influence of a no less deplorable and heartless heresy, which the church is so truly fitted to withstand and correct.

Such is the account which we find in the Episcopal papers of our sister state. Truly we may inquire, *What will become of Massachusetts?*

The Treasurer of the Female Education Society of New Haven in this her Annual Report, acknowledges the amount of money received by her since July 1832; viz.

From Societies.

From the Female Benevolent Soc. of Milford	\$10,00
" " Mite Soc. of North Milford	20,00
" Ladies Soc. of North Branford by Mrs. Root	5,00
" Benevolent Soc. of Litchfield	30,00
" Young Ladies Society of New Haven, called the Beehive	20,19
" Young Ladies sewing Soc. New London, by Miss Learned	5,00
" Ladies Soc. of Sharon, by Mr. D. C. Perry	2,00
" Young Ladies Benevolent Soc. Auxiliary to the Female Education Soc. of New Haven, by Miss Susan Taylor	12,00
" Ladies Soc. of Fair Haven, by Dr. Tomlinson	15,00

From Individuals.

From a friend, by Mrs. Kingsley	1,00
" a female friend	50
" a gentleman of New Haven	1,00

" a female friend, New Haven	1,00
" Professor Goodrich, a check for	34,00
" a friend deceased, New Haven	1,00
" a female friend, New Haven	50
" a female friend, New Haven	2,00
" a friend, New Haven	20
" a female friend, New Haven	1,00
" a female friend, do.	50
" a female friend, do.	1,00
" a female friend, do.	1,00
" a female friend, do.	1,00
" a friend from New York	2,00
" a female friend, New Haven	50
" a friend, do.	3,00
" a female friend, do.	1,00
By small donations	3,17

From individuals of New London, by Miss H. Chap- pol	45,00
" a female friend, a life subscription	10,00
" a female friend, New Haven	5,00
" a female friend do.	5,00
" a female friend New London, Mrs. Kingsley	2,00
" a female friend, New Haven	1,00
" a female friend of East Haven, by Mrs. Wm. Townsend	2,00
" a female friend, New Haven	3,00
" a female friend, do.	50
" a female friend of Hartford, by Miss Hilhouse	2,00
" a friend, by Mrs. Silliman	1,00
" Rev. Leonard Bacon, a part of a sum received by him, in a letter, to distribute, from an unknown friend	10,00
" a former beneficiary, a voluntary refunding of the amount of clothing received by him from this Society	50,00

By taxes	88,23
By articles sold	57,43
Remaining in the Treasury, July 15th, 1832	4,95

Whole amount 494,81

Monies Expended.

For Washing	311,18
For clothing	36,39
For Shoes	73,23
For Tailoring	23,55
Bad Money	3,00

Remaining in the Treasury 47,54

\$494,89

A part of the above sums have been previously acknowl-
edged in this paper some months since.

The managers of the Female Education Society of New
Haven acknowledge the receipt of donations in bedding and
clothing, since the 2nd of March last, to July 3d; viz.

From five Sabbath school scholars in Norwich, one bed-quilt, appraised at	3,00
From do. 2 pair of socks	1,00
" Ladies in North Branford, by Mrs. Root, bed- ding and clothing	21,73
" ladies in Mansfield, clothing	12,00
" the Treasurer of the Connecticut Branch of the A. E. S. by President Day, bedding and cloth- ing	15,70
From do., bedding and clothing	18,00
" the ladies Sewing Society of Humphreysville, clothing	3,85
From a lady in Fairfield, clothing	2,09
" a lady in West Haven, 1 pair of hose	75

" a friend by Mrs. Elias Hotchkiss, second hand clothing	2,75
From a lady in New Haven, clothing	25
" a lady in do. second-hand clothing	4,50
" a lady in do. one pair of hose	83
" a lady in do. four pair of second-hand socks	50
" ladies in do. given by washing	89,50
	176,45

Making the whole amount for the year, in addition
to what has previously been acknowledged, of
bedding, clothing, and washing, \$326,16

TOBACCO DISCUSSION.

Several meetings have been lately held of the Anti-
Tobacco Society of New Haven Theological Seminary,
at which the nature and effects of Tobacco have been
the subject of discussion; and as public attention is be-
ginning to be directed to this subject, as an evil to be
reformed, we have thought it might be gratifying to our
readers, to lay before them a brief abstract of what was
presented by the members and others, in favor of, and
against the use of it.

The first meeting of the society was held in March
last, at which time Professor Silliman delivered an ad-
dress on the nature, qualities, and effects of tobacco,
and set forth in a strong and striking light, its destruc-
tive effects on the health and morals of the young.

Regular meetings of the Society are held once in each
college term, and at the meeting in July, Professor
Olmsted delivered an address, and two adjourned
meetings were held to afford opportunity for a free dis-
cussion of the subject. We have been favored with the
following sketches, which we think will not be found un-
interesting nor unimportant to our readers.

Mr. Olmsted observed, that while he thought the or-
dinary use of tobacco was a bad practice, and one that
ought to be discountenanced, yet he could not place it on
the same footing as the use of ardent spirits; the evil
which it does, is of a far less aggravated and atrocious
kind; and while he would now place the habitual use
of intoxicating liquors among the vices, he was ready to
think much more charitably of the practice under dis-
cussion, though certainly a very bad one.

The great extent to which the use of tobacco has
prevailed, is the more unaccountable, since its taste is
naturally so loathsome, and its effects on the human
system so disagreeable, and even deleterious. Indeed,
when the empyreumatic oil, which gives it its peculiar
properties, is obtained by itself, it is a most virulent poi-
son. A number of experiments are related by Dr. Or-
fila in his work on poisons, which display very fully the
natural hostility of tobacco to animal life. Mr. Brodie,
(says he) applied upon the tongue of a young cat, one
drop of the empyreumatic oil of tobacco; immediately,
all the muscles experienced violent convulsions, and the
breathing was accelerated. Five minutes after, the ani-
mal became insensible, lay down on the side, and pre-
sented from time to time slight convulsive movements.
A quarter of an hour afterwards it appeared to be re-
covered. The experiment was begun again, and the
animal died at the end of two minutes.

It must be conceded, however, that the narcotic prin-
ciple of tobacco in its ordinary state of diffusion, rarely

produces any violent effects upon the human system; still we have good grounds for concluding, on the whole, that tobacco is *injurious to the health*. Mr. O. observed that not relying on his own opinion on this point, he had consulted an eminent physician, to whom he proposed several queries, of which the first was, *What, in your opinion, is in general the effect of tobacco on the health?* The physician replied, that in a majority of cases of those who used tobacco, no very obvious injury is done to the health, but in a pretty large minority, the effects of tobacco were unequivocally injurious. Question 2. *What diseases are engendered by it?* Ans. First, Diseases resembling affections of the heart, and sometimes degenerating into such affections. Secondly, Dyspepsia in some of its worst forms. Thirdly, Palisied tremblings, such as usually result from the habitual use of strong narcotics.

It is well known that nature, or rather providence, has provided certain conservative powers, by which the animal system is preserved from the effects of causes that tend to injure or destroy it. By this provision, nature suffers her own laws to be contravened to a certain extent. But the bounds of such indulgence are comparatively narrow, and it is dangerous to transcend them. The constitution will adjust itself to unnatural emergencies in some cases much more than in others; but it is great presumption for any one to contravene the laws of nature, trusting to her conservative powers; these may prove, in his particular case, too feeble to compensate for the violence done to nature. Now tobacco is one of those drugs which thus try the constitution, offering violence to it, and throwing it back upon the *vis medicatrix* to which we have alluded. Experience unites with theory to prove that in very many cases this is not done with impunity.

The use of tobacco is farther to be condemned on the score of *economy*. Although the expense is not indeed very formidable in a single instance, yet the aggregate expense to the consumer is great. The amount of tobacco exported from the United States in 1817 was nine millions of dollars. The expense of this article would not indeed be an objection, provided the purchaser got an equivalent for his money. If it could be shown that tobacco tended on the whole, to produce happiness, then, since happiness in every form is valuable, such an expense might be tolerated. But considering the sacrifice of health that in many cases at least, attends its use, the amount of happiness destroyed by the use of tobacco, is undoubtedly greater than the amount produced by it. Those who are much attached to chewing tobacco sometimes defend the practice, so far as respects themselves at least, by maintaining that it greatly promotes their enjoyment. They infer this from the fact that they are miserable without it. This is contrary to the advice of Seneca, who bids us "increase our riches by diminishing our desires." It is a very unsafe expedient for promoting happiness, to create artificial wants for the pleasure of satisfying them. It is like courting sickness on account of the pleasures of returning health. It is like inflicting voluntary pain for the satisfaction of the ease that follows a release from it. Who could wish to create a burning thirst that he

might enjoy a greater satisfaction in allaying it? The longing attachment to tobacco appears to be analogous to this. Beware of artificial wants, that so enslave the subject of them.

An apology is sometimes made for the expense that attends the use of tobacco, that that expense is small compared with the cost of ornaments and elegant luxuries in which all indulge to a greater or less degree according to their means. But the elegancies of refined society admit of a defence which tobacco does not, namely, that they serve to promote our happiness. When any one purchases more of such objects of taste than he can afford; or when he goes beyond those around him in display, and thus fosters vanity and ambition; or when he deprives himself of the means of doing good by his expenditures for such luxuries; in each of these cases, the indulgence of taste for the elegancies of life is carried beyond its proper bounds, and becomes unlawful. But the love of the refinements and elegancies of a polished state of society, when restricted to reasonable limits, promotes happiness: manufactures, trade, commerce, are founded upon it. Art only imitates, at a humble distance, the beauties with which the Creator has adorned his own works; for even Solomon in all his glory was not arrayed like the lily of the field.

Let not therefore, an odious disgusting habit, be defended on the ground that it costs no more than many of those elegancies of life which refine and adorn society.

Considerations of the want of *decency* that commonly attends the use of tobacco, next present themselves. In charity we will grant that we occasionally find a tobacco-chewer among men, and a snuff-taker among women, who are severally so neat in their personal habits, that the practices in question involve nothing offensive. But this is only when the practices themselves are concealed. The condition of decency therefore in each case is *not to be known*; whenever it is recognized it is offensive, and this is in far the greater number of cases. The forms by which the practice reveals itself are various, but each is too disgusting to be mentioned, a sufficient proof certainly that they are extremely loathsome to the sight. From peculiar opportunities to observe the habits of students in their rooms, I am able to testify that the greatest slovens in college are tobacco-chewers. Smokers come next. Snuff-taking seems to be at present chiefly the privilege of the fair sex. Spitting, as all foreign travellers concur in asserting, is the grand national privilege of American republicans. Spitting in all places, from the chair of State to the shoe-makers' bench, in the drawing-room and at the dinner-party, on the floor of the bar room or on the parlor carpet, is the great prerogative of a free man. If clergymen are not required to have the manners of courtiers, their manners ought, nevertheless, to be dignified, delicate, and without offence. Tobacco-chewers, like the eaters of garlics and onions, having lost or stifled the power of perceiving what is offensive in the practice, are not aware how loathsome they are to those, especially of the softer sex, whose senses retain all their native delicacy.

There is reason to believe that the use of tobacco in some cases, promotes habits of intemperance. That

smoking especially creates thirst, is an undoubted fact;—it is a thirst, moreover, which is not allayed by drinking. Repeated draughts are taken with the vain hope of extinguishing thirst, until intoxication is often the consequence. Segars and wine are well known allies in the cause of dissipation. No man, who chews tobacco, can exert much influence in the cause of temperance. The enemies of the temperance reformation, will not hear him, though they are perhaps tobacco-chewers themselves. Whether the indulgence deserves to be reprobated or not, it will be plead by the rum-drinker as a sufficient bar against the plea of the temperance advocate.

At the second meeting, an article was read from the New-York Evangelist, in which a correspondent complained of a "frowning young minister" who was addicted to the use of tobacco, very much to the annoyance of a neighboring church in which he had preached. Inquiry was made of the editor what should be done to relieve the good man from this "truly pitiable and slavish condition." Whereupon the editor remarked, that it was in his view "a sin of no small magnitude, especially in a minister," that it was a "public offence," and that "there could be no doubt that this loathsome sensuality is in fact a greater injury to spirituality of mind, than it is (even) to health and decency." He also recommended to the members of the church who were free from the use of tobacco, to hold a prayer meeting for their minister, that he might be brought to repentance.

A gentleman (not a member of the society,) then rose and addressed the meeting.

It was a groundless calumny, he said, to say that the use of tobacco engenders spiritual disease, or indicates a feeble spirituality of character. I venture to assert the reverse position: at least in reference to persons whose constitutions have acquired the appetite, diseased though it be, for tobacco, and have become accommodated to its influences. With constitutions so affected, men can in no sense be said to lose spirituality by the use of tobacco. The sole perceptible effect of its use on such persons is to quicken and invigorate all their active powers. Without it they are languid, and have no heart or competency of any sort for effective action. It does not intoxicate or derange: it simply stirs the faculties into increased activity, and without altering character, augments its force and exertions, be they for good or for evil, and revives all the moral and intellectual, and in them the spiritual capabilities of the man. According as these had before been virtuously or viciously employed, will they move with increased rapidity in the same line of action after the use of tobacco. The use of food accomplishes all this, and no more. Is it argued, that alcohol can claim all the powers of stimulating and quickening persons rendered languid by prior indulgence in it, which belong to tobacco. True. But it also possesses some additional virtues which tobacco cannot rightfully claim. It intoxicates, and, if sufficiently indulged, extinguishes from all manifest existence, the physical, intellectual and moral powers of the man.—It robs us of all fitness for earth or heaven. Will this be pretended in regard to tobacco? Or will it be claimed that if rum could be dispossessed

of those qualities which tobacco does not share in common with it, it would retain those hateful and destructive tendencies which first awakened and now sustain the temperance warfare? I maintain therefore that this imputation of a defective spirituality in tobacco-chewers, has not only no ground, but no analogy to a ground in the assumed parallel case of rum.

Without advocating the use of tobacco, I may be allowed to question some principles, which hold with some the place of axioms on this subject, and are able to lead them to no very guarded denunciations of their brethren. It is said that the habitual use of tobacco cannot but be injurious. It is a poison and cannot enter the system mixing with it. Be it so. Can you show that on entering the system, it may not combine, and coalesce with it into a healthful vitality. The living and life-sustaining agencies of nature, to a great extent, flow from the union of substances more or less deadly. Air and water, the two most indispensable elements on which we live, on analysis, are found to contain substances, which uncompounded, would strike instantaneous death through creation. Poison, in some shape, in some form of composition, is ever impregnating the body.—Can it be shown *a priori* that the specific mode in which tobacco is received into the system is injurious?

It is said that all stimuli are hurtful. The only thing wrong about this statement is, its want of proof. If this be the ground, and the only ground of assault, then tea, coffee, the spices of the table, and indeed our whole means of subsistence must be assailed with the same warfare. For who shall show that all our food does not stimulate as well as nourish? Does not the vital air contain poison and stimulus? In some sense stimulation is at the bottom of all the activity of the world.—The degree of it necessary to be applied, varies with the excitability and vivacity inherent in different constitutions. All bodies and minds possess a certain amount of power, which may be profitably pressed to a given rate of exertion. Some are endowed with a natural, self-supporting spring of activity which of itself tasks every power in its due degree. Others are by nature slow to action, and without some external stimulus too languid to do justice to themselves or their fellow men. Other things being equal then, let it be shown that the application of a stimulus to such constitutions is *per se* injurious, nay, is not positively beneficial.

I maintain then that to argue from the intrinsic nature and tendencies of tobacco to the sinfulness of its use, is altogether futile. We must go to the experience of those who use it, and determine by the facts. Does experience invariably evidence its injurious character? Its proper effects are said to be leanness of body and want of the countenance. My observation suggests to me many contrary cases. I know of men in extreme old age who use it profusely, and are hale, vigorous and even over-burdened with flesh!

It is urged, however, that the constant ejection of saliva, which the habit excites, must exhaust and wear down a system not over-burdened with corpulency, which may more properly be regarded as a disease than an average case among men, justifying its use. I reply that evacuation is a constant process in nature. Nor

can it be shown on any other grounds than experience, that this particular mode is unsuited to such constitutions as apply it. Thus we are again thrust back to facts.

I have said thus much, not to show the benefits of using tobacco, but to convince you that it bears no resemblance to rum-drinking, with which it has been, in my judgment uncharitably, allied. Unlike rum, it cannot be demonstrated to be destitute of every beneficial property, except as an occasional medicine. Unlike rum, it does not unfit men for the duties of life, or the joys of eternity. It does not intoxicate or overturn the bodily and mental faculties. It is not incorporated with all the forms and intercourse of reputable society. The appetite is not contagious, since it is at first in the utmost degree repulsive to the palate, and it does not, like rum, produce a hallucination of the soul, banishing every rational power, and leaving only a susceptibility to its own enchantments. Whatever then may be my opinion or practice concerning tobacco and its use, I shall refuse my co-operation with any society, which denounces tobacco-chewers as unspiritual, or allies them with that class of men who are called intemperate.

A member of the society replied to the gentleman's remarks. The motives and conduct of the society had in his view been unjustly impeached. We had been accused of holding up the use of tobacco as a moral and spiritual evil in *all cases*. Of our own experience we have a right to speak freely, and we have been careful to confine ourselves to this, and to the experience of others on the subject. We have no right to say to any individual, "Your moral and religious character is injured by the use of tobacco;" but we have a right to draw a conclusion from general experience,—from the *universal* experience, indeed, of those who have abandoned the practice, that the general tendency of it is injurious to the moral and spiritual interests of man. The Bible informs us that we are all made "of one blood," and we are authorized to adopt it as at least a probable conclusion, that a practice whose *general* tendency is known and acknowledged to be injurious, is injurious in all ordinary individual cases.

An attempt has been made to place tobacco on the same ground with tea and coffee, but there is this material difference between them. Tea and coffee, whatever other effects they may produce, do not occasion actual loss of any substances concerned in the nourishment of the body; whereas tobacco compels those who use it to throw away vast quantities of a fluid which is necessary for the purposes of digestion. Besides (said the speaker) I do not use tea and coffee myself, and whenever I shall see their general tendency to be injurious as distinctly as I now see the injurious tendency of tobacco, I shall raise my voice equally loud against them. If a graduation is supposable from ardent spirits down to articles of ordinary and wholesome food, and the work of reformation commenced with the article *highest* on the scale of pernicious influence, every body must admit that tobacco comes *next* in order, and deserves the earliest succeeding notice.

The testimony of the advocates of tobacco is liable to impeachment. They have tried but one side. Let them give up the practice long enough to test the effects of

abandoning it, and they will thus be qualified for credible witnesses. But we cannot receive as evidence the testimony of those who have made only temporary and abortive efforts to break their bonds. The man who discontinues the use of tobacco only for a few days or weeks, has only time to learn the extent of the evil which he has brought upon himself; he is ill qualified to testify respecting either the effects of tobacco, or the value of a constitution reclaimed from its corrupting influence and restored to its original and healthful state. Finally, it must be admitted, that tobacco in its general tendency is pernicious. Few will say that its ordinary use does any good; all admit it to be "*a dirty trick*;" and now, in view of its expense, of its general effects, and of the mischiefs of example, is it not a fair question to put to the conscience of a theological student, with seriousness and prayer, whether he is doing God service by continuing to use it?

The remainder of the discussion, together with the facts presented, must lie over till next week.

North Wilbraham, July 15th, 1833.

To the editor of the Religious Intelligencer.

DEAR SIR,—Some few months since, you published in the Intelligencer from the Conn. Observer, an account of a Revival in Westminister, signed by E. P. Barrows, Jr. This account I consider as a very unfair representation, and deserving correction in those papers in which the account has been published. The editor of the Boston Recorder, on becoming acquainted with the facts, very readily pointed and published in the Recorder of July 10th, the following; and I trust you will be willing to insert the same article in the Intelligencer,—for the review which Mr. Barrows has taken of my ministry is very unfair, and other representations rash and imprudent, and so judged by clergymen who have had knowledge of the circumstances.—The article to which I refer is the following:

"*Westminister, Conn.*—An account of a revival in Westminister, which we copied from the Connecticut Observer in November last, commences with some remarks which would be generally understood to implicate the Christian prudence, perhaps, or something else (for the language is rather indefinite) of the Rev. Israel G. Rose, late Pastor of the church. We presume no such implication was intended by the writer, but however that may have been, we have had opportunity to become perfectly satisfied that the language there used, does great injustice to Mr. R., by apparently attributing to him evils for which he is in no way responsible."

Boston Recorder.

ORDINATION.

On Wednesday the 24th inst., the Rev. ELISHA L. CLEVELAND was ordained Pastor of the Third Congregational Church and Society in this city. The public services of the occasion were as follows. Rev. Stephen W. Stebbins of West Haven, offered the introductory prayer; Rev. John P. Cleveland of Salem, Mass., preached from Acts vi. 5; Rev. Dr. Murdock of this city offered the ordaining prayer; Rev. President Day of Yale College gave the charge; Rev. Leonard Bacon gave the right hand of fellowship; and Rev. John Mitchell offered the concluding prayer.

Annual for Young Church Members." By Leonard Bacon, Pastor of the First Church in New-Haven.—New-Haven, published by Stephen Cooke; 1833.

This is the title of an 18mo volume of 216 pages, just issued. We have not yet had leisure to examine it, but may presume upon its being a valuable work.

THE TWO CHURCHES IN NORTHFORD.

Previous to the separation of the churches, the disaffected stated, in an address to their brethren, that if ever they removed from them, it would be with the *utmost reluctance*, and that they *never* would, except they were *compelled* to it, by the *continuance* of the Rev. Mathew Noyes as their minister. Now, since Mr. Noyes pledges himself to dissolve his ministerial connection with that church and congregation, there is a prospect of reunion.

Con.

At a meeting of the President and Directors of the Connecticut Peace Society, held July 2nd 1833, the following resolution was adopted.

Resolved, That the agent forward a copy of the Rev. Mr. Hickock's address, to every clergyman in the State, to the Governors of the several States, to the Presidents of Colleges, to the Judges of Courts in this State and of the United States Court, Senators and Members of Congress.

GREENVILLE, TENN.

The Rev. W. M'Corkle has given, in the *Maryville Intelligencer*, a very cheering account of a recent sacramental occasion, commencing June 10.

"On Saturday, 11th, six persons were received into the church. On Sabbath, four more were received; and a number were anxious. It had been expected that the meeting would close on Monday, but so universal and intense was the excitement, both among members of the church, and non professors, that I believe it was unanimously agreed to continue another day. And I think without fear of erring that I can say, I never before witnessed as deep and universal feeling, in so large an assembly, as on this day, (Monday.)—Parents weeping over their children; children over their parents; brothers and sisters over brothers and sisters, who were anxious and desiring the prayers of Christians. There were perhaps two hundred and fifty persons present; I suppose two thirds were professors; and there was not one person who was not a professor, to be found in the house, who was not on the anxious seat. On Tuesday the excitement was perhaps as great as the day before; there were impenitent persons present who had not been with us the day before. They were almost invariably impressed and influenced to inquire what they must do to be saved. It was desired that worship should continue another day. On Wednesday the assembly was I think as large as on the two preceding days; and the feeling and anxiety as great as ever. There were again non-professors with us, who had not been present the two days past. They also became impressed, and desired an interest in the prayers of Christians. This was the last day of the meeting, not because people desired it to end, but because there was but one brother with us, at that time, who was completely exhausted. Thirty seven were added to the church; among whom were to be seen the grandfather and mother, perhaps

eighty years old, and the grand-child, the husband and the wife. Last Sabbath I preached, there were many still anxious: there were eight more hopeful cases, making in all forty-five. I think there have from 50 to 60 conversions. "Bless the Lord, O my soul, and all that is within me, bless his holy name."

AN IMMENSE ESTATE.—The heirs of Domine Bogardus, anciently the Dutch minister of New Amsterdam, have commenced a suit against the corporation of Trinity church for the recovery of a farm of nearly 200 acres, formerly owned by Mr. B. which has long been held by that church. It is situated on the North River, and is now covered with houses in the compact part of the city, and estimated to be worth 25 millions of dollars.

ONE HONEST MORMON!—One of the Mormonites has become dissatisfied with his new faith and brethren, and has denounced them all, in a Westfield, (N. Y.) paper, in the words following:

"And now I testify to you before God and these witnesses, that I never had any impressions or exercises different from other times, since I joined the Mormons; that the tongues spoken by me are of my own invention, and, that, as far as my knowledge extends, the whole is a farce, and may my fate be like that of Annanias and Sapphira if I do not speak truth honestly before God!"

MANUMISSION.—The late John Randolph, of Roanoke, made provision in his will, for the emancipation of all his slaves; and also provided for the support of such of them as are children, and for the aged and infirm during life. The *Fredericksburg paper* states, that the number of his slaves has been underrated; and that there is authority for putting it little short of *five hundred*.

TEMPERANCE.

Through the politeness of some unknown friend, we have received through the mail, an Essay on the Evils of Intemperance, pronounced by Alvan Stewart, Esq., in the First Presbyterian Church in Utica, on the 26th February, 1833; from which we shall make some valuable selections.

Who is ignorant of the evils we have met this day to deplore, to mitigate, and suppress? At this moment is witnessed the solemn spectacle of a nation, holding its first national anniversary, to celebrate before ten thousand audiences, by ten thousand orators, the glories of this sublime moral achievement upon the empire of intemperance, and to lay plans for future conquest in the unsubdued portions of this monster's frightful dominions.

This is a proud day in our cause. It is like the 4th of July, 1777, one year after the declaration of independence. Independence had been declared, but its security depended on future campaigns, and battles unfought. So it is with the temperance cause. We have open enemies and disguised ones; we have Tories; and we have also a class well represented by the cow-boys of the revolution, who lived on the lines between the two contending armies, and pretended to be friendly to both, and held commerce with both. So it is with a class of temperate men, who do

not drink ardent spirits to excess, but refuse to sign the temperate reform. These men profess to be a good-natured set of neutrals, friends to both parties; they are playing between the lines, and seem to be equi-distant, and the powers of attraction appear to be equally operative. They are in the state of bodies at rest, being at the center of gravity.

What portion of christendom is free from the abiding plague of intemperance? All other evils in the shape of pestilence have their course, and become exhausted by force of their own violence; or are suspended by change of seasons, or are defeated by the power of medicine? and the story of their havoc and ruin soon belongs to the history of the past. But intemperance wages war against the peace and happiness of mankind. No truce can delay, no armistice can suspend, no treaty can exterminate it; but the war rages at all times, in all seasons, in all places, showing no mercy to its prisoners, respecting neither age or rank, sex or condition. Want and disgrace, penury and misery, follow in the circumvolution of the resistless *whirl*, as the devoted being is drawn within the yawnings of the gulf, which, being too strong to be overcome, and having danced in revolving circles, with a pleasing and giddy velocity, is at last overwhelmed and lost for ever.

No language, whether metaphorical or poetical, can raise to a higher pitch of description, than belongs to the honest and sincere outbreaks of despair from a once honorable man, debased and destroyed, who, from the depths of his misery, sends forth lamentations over his body ruined, and soul undone. The brave men who fell in battle, in the French, revolutionary, and Indian wars, together with the last war; the persons who fell by the epidemic, which raged from Maine to New-Orleans; to which add the victims of the globe's scourge, which visited us the summer past; and all told would not compare in number with the list of human beings, who, in the last half century, have been struck from the roll of the living by intemperance, and numbered with the great congregation of the dead. Then behold the mass of suffering and distress inflicted by these martyrs to intemperance, upon their innocent and unoffending relatives, before they reached the horrid termination of their career. Who is there within the sound of my voice, who can say, I never had a relative, who came within the blight of this withering curse? Let no one answer too hastily, in favor of exemption.

In fact, the evil of intemperance, like its co-ordinate the slave-trade, seemed too mighty for the human grasp. The philanthropist was appalled at its magnitude; the Christian prayed for deliverance from it, rather from a sense of duty, than any feeling of hope. Yes, even hope herself grew pale, and became speechless.

The speaker has supposed, in his ruminations on this mournful subject, that an intellectual being from one of the stars, equally qualified to judge and reason on this subject with ourselves, when he once obtains the facts on which his judgment may be exercised, should come among us, never having heard of such substances as arsenic, or intoxicating spirits;—and that this being should be endeavoring to learn our history, laws, customs, and modes of government.—For this purpose, the extraordinary stranger visits a court of justice, and there hears a criminal arraigned,

tried and found guilty, of feeding to another person a white substance, looking somewhat like flour, called arsenic, a poison, by which this person grew sick and died. The criminal is convicted of poisoning his fellow being to death; he is executed; and the stranger from the stars says this is just.

The next trial the stranger witnesses is that of a man who had killed his wife, while deprived of his reason, by a substance called rum, which the murderer bought of a tavern-keeper, licensed according to law; who had bought the rum of a grocer licensed according to law; who had bought the rum of the wholesale dealer, who had paid the duties according to law. The stranger inquires what rum is? He is told it is alcohol; but if one drinks too much of it, it operates like arsenic. It is a poison, and every body knows its operation; but when one drinks it, its effect is to make him wish to drink more, and so on till he is ruined in body, estate, and mind; and finally it ends in death. What, says the stranger, does the government of this country take ten dollars of that tavern-keeper, to allow him to hang out a board of invitation to travelers, his neighbors, and all others, to come to his house, to drink poison? Yes, Sir.—But do not your people suppose tavern-keepers murderers, and the worst of men, as well as grocers and wholesale dealers? Oh, no! they are thought very respectable men, if they do not drink the poison themselves. The government of this ill-fated country make money, then, and are in partnership with the distillers, the grocers and inn-keepers; the latter paying the government for the right to poison the people? Yes! But why, says the stranger, does the government hang this man for killing his wife, when the poison which the government charged the inn-keeper ten dollars for the right to sell, did it? The government, who are hanging this man, knew the effect of the poison would be to deprive him of his understanding, and that in this situation he might kill his wife, or himself, or any one else. The government it and inn-keeper are the causes of the murder, which the former thus seek to punish. The government, then, license a number of people to commit murder indirectly. I saw a man executed yesterday, for giving his neighbor too much arsenic, who died of it. Why not hang those who give others too much of this rum-poison? For the licensed rum-poison seller being in the possession of his own faculties, for money, gives this poison to a man whose appetite is already vitiated and depraved by its use; and in drinking it, he becomes deprived of reason, and kills his wife. I have no doubt which would be considered the most to blame, in the star I inhabit. *The licensed seller of poison.* Horrid laws! horrid country! where poison, murder, and all the miseries of human life, are sold according to law, by one human being to another, in a nation calling itself civilized.

Such were the reflections of the stranger. I understand, (he continued,) that your inn-keepers and grocers pay about seven dollars each, per annum, for a poisonous license; and this seven dollars is paid to the superintendents of your county poor, to maintain the very beings who are rendered objects of public charity by the effect of this poison. Each licensed poison-seller, besides what he kills outright, will send two heads of families to the poor house, ruined by poison; each having a broken hearted wife, and each

children; making twelve human beings, who are sold by the public, at an expense of more than a hundred dollars per annum, which is twenty times the amount of the license duty paid by the poison-seller to the superintendents of the poor.—Your laws punish by indictment and imprisonment the man whom the poison-seller has made sick, and who wanders about in a poisoned state.

Again, it is a maxim of your laws, that a man who kills another, when in a poisoned state, must be hung when he is not poisoned. Your law says he has committed two crimes; drinking the poison is one, and killing, the consequence, is the other. How can this be, so long as it is lawful for government to take money for licensing to sell, which pre-supposes that it is lawful to buy and drink?

Again, your laws allow tavern-keepers to educate men in the use of poison; and after the habit is confirmed, they forbid, by posting the name of the man in public, that any inn-keeper should let him have any more, under a penalty of ten dollars. But this notice is not posted, till the man is nearly dead, and his estate gone.

Again, your law says a man's estate may be taken from him and put into the hands of trustees, if the poison deprives him of his understanding, its legitimate effect. But although the law makes great merit of depriving a man of the entire dominion of his estate in this case, still it considers that it would be very unpopular and unjust to refuse to give a poison license, to any man who asks for one, and can pay for it.

But, adds the stranger, cannot a man obtain a livelihood, on this planet, without following a trade of licensed murder? No, says the poison-seller; I get my license, I run the risk of falling a victim myself; or that some of my family, frequently a son, who has the immediate charge of selling the poison at the bar, may fall a victim to this calling. I ought to make money at this perilous business, when I thus risk my own life, and the lives of my family. And in order to succeed well, I have to stop my ears to the cries of humanity. For instance, this morning, a father of a young man called and begged I would not sell any more poison to his son, who is ruining his health, reputation, and estate—blasting the hope of his father, and the fond expectations of an indulgent mother, and fast sinking to the grave. I told his father, that to be sure it was a hard case; but the law authorised me to sell poison, and I had a family to support. It was true, that it was at the expense of his fondest hope, and the ruin of the body and soul of his child. But he knew that I must live by my trade. And as the father departed, a broken-hearted wife came to me, covered with wounds, received in consequence of her husband's last night's debauch, and begged of me by her wounds, and in the name of her starving children and the destruction of the body and soul of her husband. I replied, that I was a licensed poison seller, reason extinguisher, beggar maker, body ruiner, and soul destroyer; and that all trades must live.

Here the celestial visitant rose on a flame of holy indignation; and ascending from this paradise-lost world, returned to his native star. The arch-fiend, who listening stood, flew down to the realms of night, well pleased with this old motto—"All trades must live."

O! the evils of intemperance! The speaker has often thought, on looking at a hoshead of rum, labelled "fourth proof Jamaica spirits," how much more proper it would be to label it with these words:—"Within are to be sold, sickness, the heaving stomach, the aching head, palsied and trembling limbs, sore eyes, loss appetite of, madness, delirium tremens, mania potu, broken heads, black eyes, red eyes, starvation, rags, sheriff's executions, chances for the state-prison, murder, broken hearts, blasted hopes, apoplexies, gallow's promotions, titles in a grave yard, passports to eternal ruin."

Obituary.

"Mum gieeth up the ghost, and where is he?"

From the New York Observer.

DIED, at Hempstead, L. I. on Monday evening, July 1st, aged 19 years, Miss ISABELLA GRAHAM WHITING, daughter of Samuel and Hannah B. Whiting, of New-York.

The death of this young lady affords another proof of the efficacy of the gospel of Christ, to support and comfort the believer in the pains of sickness and the prospect of dissolution. Her short career in life, was marked by the strictest principles of moral purity and rectitude—and yet she early found that her heart was evil and her nature depraved; and that on the mere ground of personal obedience and outward conformity to that law which is spiritual, no flesh can be justified in the sight of Infinite Holiness. And at the age of sixteen was led to the blessed discovery that

"There is a fountain fill'd with blood,
Drawn from IMMANUEL'S veins,
And sinners plunged beneath the flood,
Lose all their guilty stains."

Under the convictions of her own heart, wrought by the spirit and truth of God, she deliberately gave herself to her Redeemer, in an everlasting covenant, as a "sinner saved by grace," and in the spring of 1830, she was received into the communion of the Presbyterian church under the pastoral care of the Rev. Dr. Cox, in this city; and her walk and conversation have been such as becomes this holy profession.

Her health had been long delicate; symptoms of a decline were more strongly developed, and in the space of about four months, brought her pale earthly tabernacle to the tomb. During this sickness no murmuring word escaped her lips. The Good Shepherd led her on through all the pains and perils of her pilgrimage—made her sweetly submissive to His will, and at last took her, as in a moment, without a groan or a spasm, or a distorted feature, to his bosom. In this instance, how graciously were the visions of the poet realized, when he says—

"O if my Lord would come and meet,
My soul should stretch her wings in haste,
Fly fearless thro' death's iron grate,
Nor feel the terrors as she pass'd,
Jesus can make a dying-bed,
Feel soft as downy pillows are;
While on his breast I lay my head,
And breath my life out sweetly there!

Among her last exercises on earth, was that of listening to the sweet hymn sung by her sister, by her particular request, beginning thus,

"Jesus! lover of my soul,
Let me to thy bosom fly—"

and O, how soon—how graciously was this request answered. Precious, in the sight of the Lord is the death of his saints."

At Westville, on the 12th inst. Marcus Umberfield, 29.

Poetry.

INTEMPERANCE.

By the author of "Moral Pieces in Prose and Verse."

I saw mid bowering shades a cottage home,
Where elegance with sweet simplicity
Had bent her charms.—Around its graceful porch
Twined the gay woodbine, while the velvet lawn
Fresh roses sprinkles, and those snowy walls
Seem'd through their leafy canopy to smile
A welcome to the guest.—My heart was light
As toward the bower of bliss I drew, to greet
A friend who in my careless boyhood shared
Each healthful sport, each hour of studious toil,
With kindred emulation.—And I thought,
After my wanderings in a foreign clime,
How sweet to rest as he hath, pleasantly
In such pure paradise, and watch the bloom
Of young affections.—Near that open door
Two cherub children gambol'd. One displayed
In such strong miniature the manly charms
Of my long parted friend, that in my soul
Weke the warm pulses of remembered joy.—
There was the same bold forehead, where disguise
Might never lurk—the same full hazel eye,
Melting, yet ardent.

On, with willing smile,
He led his fairy sister, murmuring low
In varied tones of dove-like tenderness.
And sometimes o'er her lily form would bend
In infantile protection, with such grace,
That in my arms I clasped him, and exclaim'd
"Show me thy father."

On a couch he lay.—
Who lay?—I dare not call him friend! That wreck
Of nature's nobleness!—Had dire disease,
Or ruthless poverty thus changed a brow
Where beamed bright fancy—intellectual light,
And soaring dignity of soul?—Ah no!
For then I would have joined my face to his
And spoke of heaven.—But Vice her hideous seal
Had stamp'd upon those features, and the mind,
The ethereal mind debased.

She too was near,
Who at God's altar gave her holiest vow,
In all her trusting confidence of love,
To this her chosen friend. On her young cheek
There was a cankering grief—and the pale trace
Of beauty's rosebud nipp'd.

Something I said,
But faint and brokenly, of former days,
When in the path of science and of hope,
We walked twin-hearted—then there came a peal
Of vacant laughter from those bloated lips,
And the swollen hand with trembling haste was
stretch'd

For friendship's grasp.
—'Twas but a transient rush
Of generous feeling—at the shouting voice
Of his young children sporting near his bed,
His fiery eye-balls flash'd—and a hoarse threat

Appall'd those innocent ones—and that fair girl
From whom intemperance had 'reft the guide
Which nature gave, in terror hid her face
Deep in her mother's robe.

—I would have
The poisonous bowl, but then the meek eye
Of her who loved him, shone such pleading tears
Of silent, deep endurance, that all thought
Of sternness breathed itself away in sighs.
I went my way, for how could I sustain
Such change in one so loved!—and as I went
I mourned that widowhood and orphanage,
Which hath no hope nor pity. Sad I roam'd
Far down the violet broder'd vale, and when
No eye beheld me, to the earth I bow'd
My head, and said in anguish, "Oh, my God!
What is the beauty and the strength of man,
His fairest promise and his proudest powers,
Without thine aid! So keep us from the sins
Which in us lurk, that we at last may rise
Where is no hurtful impulse, erring choice,
Or dark temptation working baleful deeds
For penitence to purge—but Viriue dwells
Fast by her Sire—and finds a deathless joy."

THE RELIGIOUS NARRATOR.—This is the title of a new weekly paper, by the Baptist Association of Philadelphia vicinity. The editor is the Rev. W. T. Brantly, formerly the highly respectable editor of the Christian Index, which is now removed to Georgia.

NEW HAMPSHIRE.—A bill from the Senate, proposing to repeal the laws for the better observance of the Sabbath, was indefinitely postponed by the House by a vote 121 to 55.

REMARKABLE.—Among several other persons lately admitted to the ministry of the Lutheran church in Pennsylvania, was one who was recently at a Roman Catholic priest, and another who was Jew.

Luth. Obs.

Alexander the Great had such extraordinary value and esteem for knowledge and learning, that he used to say he was more obliged to Aristotle, his tutor, for his learning, than to Philip, his father, for his life; seeing the one was momentary, and the other permanent, and never to be blotted out by oblivion.

A man of sense does not so much apply himself to the most learned writings, in order to acquire knowledge, as the most rational, to fortify his reason.

Ministers attending Commencement are informed that Mr Gold's boarding house is in College street, a few doors north of the Colleges, and that he will provide accommodations for man and horse at a reasonable rate.

TERMS.—To city subscribers, delivered, \$2 50, in advance.—To mail subscribers, \$2 in advance; \$2 50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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